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*Dr. Lancelot*

T H E

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*Plain Account, &c.*

Compared with the

A C C O U N T

G I V E N B Y

*Dr Lancelot Andrews,*

Advanced to the S E E of

W I N C H E S T E R,

B Y

King J A M E S I.

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Dr LANCELOT ANDREWS, Bishop of *Winchester*, was  
a Person surpassing in Languages and Theology, whose ex-  
cellent Works breathe nothing but the Faith of the antient  
Fathers. ECHARD's *Hist. of England*.

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*Thus saith the Lord, Stand ye in the ways and see, and ask for the Old  
Paths, where is the Good Way, and walk therein. Jer. vi. 16.*

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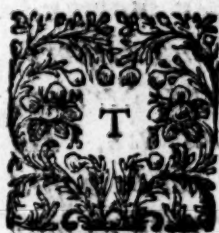
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THE  
PREFACE.



THE Author of a late Pamphlet \* tells us, that 'in all controverted Points, it is of great Use, in order to come at the Truth, to compare together what is advanced by the most considerable Writers on both Sides of the Question: And if we could confront their very Words and Manner of Expression, in handling one and the same Point, we shall still have the greater Chance of discovering the true Merits of the Cause, and bringing it to a Determination.' I mention this, not out of any Regard to the Author's Performance, (which is too dull to deserve Notice, and seems to have been compos'd only for the Sake of an idle Fling at a Reverend Prelate quite out of his reach) but because the Sentence carries some Truth in it, (if I understand it right) and is indeed the best Sentence in his whole Work. — I have therefore, in the following Pages, compared the Doctrine advanc'd in the Plain Ac-

\* The Sacrament consider'd: Or, The Bishops, &c.



count, with that laid down by another Reverend Author, Dr Lancelot Andrews, a worthy Bishop of Winchester in the Reigns of King James I, and King Charles I. His Sermons (from whence I have made my Quotations) were publish'd after his Death, by Order of good King Charles I, of Blessed Memory, and will speak for themselves. The Character of this excellent Prelate the Reader may find, as in many of our noted Writers and Historians since his Time, so in his Funeral Sermon, annexed to his own Body of Sermons, viz. ' He ' was a Man, whose Worth may not be pass'd ' over in Silence, whom all Ages with us may ' celebrate and admire. — He was, as all our ' English World well knows, a singular ' Preacher, and a most famous Writer—— ' His admirable Knowledge in the learned ' Tongues, Latin, Greek, Hebrew, Chaldee, ' Syriac, Arabick——was such, and so rare, ' that he may well be ranked in the first ' Place, to be one of the rarest Linguists in ' Christendom.'——If then my bringing this eminent and truly great Man, this old primitive Bishop, to confront a new one and his strange Doctrines, shall contribute any thing towards illustrating and confirming the old and true Doctrine of the Holy Eucharist, be the Praise to him, to whom all Praise is due: But if otherwise, I shall still have the Satisfaction of having endeavour'd to contribute towards it.





T H E  
PLAIN ACCOUNT  
Compared, &c.

- I. **T**HE Author of the *Plain Account* denies, that our Saviour *blessed* the *Bread* in the Sense of Prayer, for a Divine special Blessing upon it: This he intimates to be a *groundless Notion*, Pag. 11, 12, 13, and says, the *Bread* is called the *Body* of Christ, *merely* because it is to be eaten *in*, or (as he sometimes expresses it) *with* a Remembrance of his Body, Pag. 19. So that, according to him, the *Bread* of the Eucharist differs nothing from other Bread, except that it is to be eaten *with a Remembrance* of Christ; which every one at first Sight must see, neither does nor can make it differ at all, in Reality, from Bread eaten at our own Tables. Nay, he even seems to sink it *lower* than our ordinary, common Food, and will not allow so much to be necessary with regard to the *Eucharist*, as every Christian holds necessary with regard to his *common Food*. For whereas St *Paul* assures us (1 *Tim.* iv. 5.) that  
our

our ordinary Food is *sanctified by the Word of God and Prayer*; this Author will not allow any *Blessing or Sanctification* of the Bread and Wine in the Holy Eucharist: And whereas all Christians hold themselves oblig'd, from the aforementioned Words of St Paul, to beg a *Blessing* upon their ordinary, common Food, before they eat it; our Author, on the other hand, will not allow even so much as this to be necessary with regard to the Eucharist, but tells us, 'That Prayer is *absolutely distinct* from the Participation of the Lord's Supper,' *Pag. 160.* and that 'the Communion would be as compleat *without it, as with it.*' *Pag. 174.*

But from this *cold, lifeless* Doctrine, from these bare, naked, empty Remembrances, let us turn our Eyes to the *old Bishop of W.-b.-r.*, who will give us a *blessed Cup*, and a Cup of *Blessing*, who will give us not *mere Bread*, but the *Bread of Life*, and will teach us, that the *Bread* and the *Cup* in the Holy Eucharist, are not called the *Body and Blood* of Christ *merely* because the *one* is to be eaten, and the *other* to be drunk with a Remembrance of his *Body and Blood*, (which is no Reason at all, why they should be so called) but because they are *verily and indeed* his *Body and Blood*, tho' not in *Substance*; yet in *Power and Effect*, made so by the special Presence and Blessing of the eternal Life-giving Spirit. For thus he speaks, *Pag. 9.* 'Now the *Bread* which we break, is it not the partaking of the *Body of the Flesh of Jesus Christ*? It is surely; and by it (and by nothing more) are we made *Partakers of this blessed Union.*'—*Pag. 32.* 'In which *Cup* is the *Blood*, not only of our *Redemption*

' redemption of the *Covenant*, which freeth us from  
 ' the Law, and maketh the Destroyer to pass  
 ' over us; but of our *Adoption* of the *New Te-*  
 ' *stament* also, which entitles us, and conveys to  
 ' us (*Testament-wise*, or by way of *Legacy*) the  
 ' Estate we have in the Joy and Bliss of his  
 ' heavenly Kingdom, whereto we are adopted.  
 ' We are *then* made Partakers of him, and with  
 ' him, of both these Benefits. We there are  
 ' made to *drink of the Spirit*, 1 Cor. xii. 13. by  
 ' which we are sealed to the Day of our *Redemp-*  
 ' *tion and Adoption* both. So that our Freeing  
 ' from *under the Law*, our Investiture into our  
 ' new *adopted State*, are not fully consummate  
 ' without it.' — Page 94. ' But *leading* is not  
 ' all; here is *qui pascet* too, and we may not  
 ' pass it; for to that he *leads* us also: *Dux qui*  
 ' *pascet*. We followed a false Guide at first,  
 ' that led us to the *forbidden Fruit*, the End  
 ' whereof was *morte moriemini*. This (now)  
 ' will lead us to a *Food* of the Nature of the  
 ' *Tree of Life*, even the *Bread of Life*, John vi. 48.\*  
 by

\* The Reader will observe, that this worthy Prelate does  
 all along understand John vi. of the *Eucharist*. The Author  
 of the *Plain Account*, on the other hand, understands our Sa-  
 viour in this Discourse, to speak of his *Doctrine*, and says,  
 Pag. 100. ' There is no *Appearance*, that this *Passage* was  
 ' understood, in the first Days of the Church, to concern the  
 ' Lord's Supper.' But the ingenious Author of a *Letter to a*  
*Lord* hath made it appear, that this *Passage* was so understood  
 by St *Ignatius*, Bishop of *Antioch*, who flourished before  
 St *John's* Death, and had conversed with St *Polycarp* (Bishop  
 of *Smyrna*), St *John's* Disciple, and by St *Irenaeus* also, who  
 was Disciple of St *Polycarp*. And that it was so understood  
 by succeeding Writers in the primitive Church, as well as by  
 those now mentioned, has been fully made appear by the  
 learned



‘ by eating whereof we shall have Life  
 ‘ in ourselves, even Life immortal.’

Page

learned Mr *Johnson*, in his Discourse on this Chapter. So that the Assertion of the *Plain Account* is without all Foundation. And that our Lord did not here speak of his *Doctrine*, but of the *Holy Eucharist*, his sacramental Body and Blood, will appear from the following Reasons. I. Because he makes a plain Distinction, ver. 27, 28, 29, between his *Doctrine*, and the *Meat* which endureth unto everlasting Life, which he afterwards, ver. 51, 53, 54, calls his *Flesh* and *Blood*. *Labour not*, says he ver. 27, *for the Meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you.* Then said they unto him, *What shall we do, that we might work the works of God?* ver. 28. They ask him what they must do, to obtain that *Meat* which he had spoken of. He said unto them, ver. 29, *This is the work of God, that ye believe on him whom he hath sent.* He tells them what they must do to obtain that *Meat*, viz. they must believe on him; that is the thing God would have them do, in order to obtain the *Meat* which endureth unto everlasting Life. He makes a very plain Distinction between his *Doctrine*, and the *Meat*, which endureth unto everlasting Life: *Believing his Doctrine* is the *Labour*, or *Work*, and the *Meat* which endureth unto everlasting Life, is the *Reward*, or *Wages* of that Work. The same Distinction is made ver. 35.

—II. It has been well noted by the Author of a *Letter*, &c. Page 9, that as our Lord is allowed to have said this in the third Year of his Ministry, it is therefore obvious to observe, that if by those Words, *the Bread that I will give*, ver. 51. he had meant his *Doctrine*, he would certainly have said, *The Bread that I have given*, or *The Bread that I do give*, not *the Bread that I will give*. Therefore, III, whereas our Lord expresseth himself not in the *present* Tense, but in the *future* Tense, *Labour not for the meat which perisheth, but for that meat, &c. which the Son of man shall give unto you*, ver. 27; and *the Bread that I will or shall give, is my Flesh, which I will give for the life of the world*, ver. 51. It is therefore plain, that he spake of something which he would *thereafter* give to those, that embraced his *Doctrine*, to eat and drink under the Name and Title of his *Flesh* and *Blood*. But when was this Promise fulfilled, if it was not fulfilled

Page 393, ' Which *Spirit* is drawn in by Prayer,  
' and such other Exercises of Devotion on our  
' Parts; and on God's Part, breathed in, by, and  
' with the *Word*: (well therefore termed by the  
' Apostle, *the Word of Grace*, Acts xx. 32.) And  
' (I may safely say it with good Warrant) from  
' those Words especially and chiefly, which (as  
' himself saith of them, *John* vi. 63.) are *Spirit*  
' and *Life*; even those Words which, join'd to  
' the *Elements*, make the *blessed Sacrament*—

Page 402, ' The Apostle tells us, *Heb.* x. 10. We  
' are sanctified by the *Oblation of the Body of Je-*  
' *sus*: That is the best Means to restore us to  
' that Life. He hath said it, and shew'd it him-  
' self: *He that eateth me shall live by me*, *John* vi. 57.  
' The Words spoken concerning that are both  
' *Spirit* and *Life*, whether we seek for the *Spirit*,  
' or seek for *Life*. Such was the Means of *Death*,  
' by eating the *forbidden Fruit*, the *first Fruits of*  
' *Death*: and such is the Means of *Life*, by  
' eating the *Flesh* of Christ, the *first Fruits of*  
' *Life*—As by partaking the *Flesh* and *Blood*,  
' the Substance of the first *Adam*, we came to  
' our *Death*, so to *Life* we cannot come, unless  
' we do participate with the *Flesh* and *Blood* of  
' the second *Adam*, that is Christ.—

fulfilled when he afterwards gave to his Apostles the Bread and the Cup of the Eucharist, under the Name and Title of his *Flesh* and *Blood*, saying expressly of the one, *This is my Body given for you*; and of the other, *This is my Blood shed for you*?  
IV. Our Lord himself tells us his Meaning, ver. 63. *The Words that I speak unto you, they are Spirit, and they are Life.* Which in their plain natural Sense is as much as to say, I speak not of my *natural* *Flesh* and *Blood*, but I speak of something that shall be my Body and Blood in *Power* and *Effect*, by the Presence and Blessing of the *Life-giving Spirit*. And what does this point to, but to that which he afterwards declared to be so, when he said, *This is my Body, This is my Blood*?

Page 445, ' Two poor Elements, of no great  
 ' Value in themselves, are exalted by God to be the  
 ' Estate of a Divine Mystery, even of the *bighest*  
 ' Mystery in the Church of Christ. And a kind  
 ' of Resurrection there is then, *sown*, as it were,  
 ' in *Weakness* and *Dis honour*, and (after they be  
 ' consecrated) *rising again in Honour and Power*.  
 ' And that a great Honour and Power; not only  
 ' to represent, but to exhibit that it represent-  
 ' eth.' — Page 503, ' By that Cup of *Blessing*  
 ' we shall partake of the *Blood* of the *New Te-*  
 ' *stament*; by which this Inheritance, as it was  
 ' purchas'd for us, so it is pass'd to us: Always  
 ' making full Account, that from the Cup of  
 ' *Blessing*, we cannot part without a Blessing.' —  
 Page 491, ' But to be *Temples* is not all; we are  
 ' farther to be *Templum hoc*, this Temple: And  
 ' this was the Temple of his Body. And that  
 ' we are, if at any Time, then certainly, when,  
 ' as if we were Temples in very Deed, we pre-  
 ' pare to receive, not the *Ark of his Presence*, but  
 ' *himself*, that he may come into us, and be in us:  
 ' Which is at what Time we shall present our-  
 ' selves to receive his *blessed Body and Blood*; that  
 ' Body and that Blood, which for our Sakes was  
 ' dissolved, when it suffered for our Sins.' The  
 Bishop, you see, calls the holy Elements the  
 Body and Blood of Christ plainly and expressly,  
 not in very natural Substance, but in Power and  
 Effect, by the real, tho' invisible Blessing and  
 Operation of the holy Spirit; as you will see by  
 the following Quotations, viz. Page 590, ' If  
 ' this Power be in the Spirit, and the Blood be  
 ' *Vebiculum* of the Spirit; how may we partake  
 ' of this Blood? It shall be offered you straight  
 ' in the Cup of *Blessing* which we bless in his Name.  
 For



' For is not the Cup of Blessing which we bless, the  
 ' Communion of the Blood of Christ (saith St Paul)?  
 ' Is there any Doubt of that? In which Blood of  
 ' Christ is the Spirit of Christ. In which Spirit  
 ' is all spiritual Power, and namely this Power  
 ' that frameth us fit to the Works of the Spirit;  
 ' which Spirit we are all made to drink of.'——  
 Page 616, ' He, viz. Christ, instituted Spiritual  
 ' Food, so called, not so much for that it is re-  
 ' ceived spiritually, as for that being so received,  
 ' it maketh us together with it, to receive the  
 ' Spirit, even *potare Spiritum* (it is the Apostle's  
 ' own Word);' ——Page 672, ' He, viz. Christ,  
 ' left us the Gifts of his Body and Blood: His  
 ' Body broken, and full of the Characters of Love  
 ' all over: His Blood shed, every drop whereof  
 ' is a great Drop of Love——His Body the  
 ' Spirit of Strength; his Blood the Spirit of Com-  
 ' fort: both of them the Spirit of Love' ——  
 Page 59, ' To that End he hath made an Elec-  
 ' tuary of his own Body (Take, eat it); and  
 ' tempered a Cup with his own Blood (*Drink ye*  
 ' *all of it*); which, by the Operation of his eternal  
 ' Spirit in it, is able effectually to purge our Con-  
 ' science from dead Works.' ——And again,  
 Page 697, ' He that *breatheth*, and he that was  
 ' *breathed*, both of them vouchsafe to breathe in-  
 ' to these holy Mysteries a Divine Power and  
 ' Virtue, and make them to us the Bread of Life  
 ' and the Cup of Salvation: God the Father send-  
 ' ing his Blessing upon them, that they may be  
 ' the blessed Means of this thrice happy Effect.  
 ' Amen.'

Thus you see, that whereas the Plain Account gives us, in the holy Eucharist, mere unblest'd,

*unsanctified* Bread and Wine, accompanied with no special Blessing of the eternal, Life-giving Spirit, bare, naked Remembrances, and empty Memorandums; on the other hand, the old Bishop of *Winchester* gives us the *Bread of Life* and the *Cup of Salvation*; both full of Life and Power, and made by the Blessing and enlivening Energy of the Life-giving Spirit, the Body and Blood of Christ in *Power* and *Effect*.

II. The Author of the *Plain Account* is for no *Altar*, no *Sacrifice* in the Eucharist, no *Offering* of the Bread and Cup to God, as the *appointed Representations* of his Son's Body and Blood, *Page 47, &c.* And though our Saviour expressly declared of the Bread which he had *bles- sed, This is my Body, given* (or offered to God) *for you*, and as expressly commanded and *commissioned* his Apostles, and in them their Successors and Substitutes, to do as he had done, τὸ τοιοῦτε εἰς τὴν ἐμὴν ἀνάμνησιν, *Do, or offer, this for a Memorial of me, i. e. to bring my Death and Passion into Remembrance before God, that thereby he may be moved to think on the Co- venant of Grace, and to remember it for your Good: And tho' St Paul expressly tells us, that the Lord's Death is to be shewn forth, or repre- sented to and before God hereby; yet our Au- thor has no Notion of a solemn Application made to God for Pardon, by presenting the Bread and the Cup to him in Memory of Christ, no Notion of making a solemn Representation to God of the Sacrifice of Christ's Body and Blood, in the appointed Memorials thereof, that he may see it and behold it, and be moved to remember it for our Good. I say our Author*  
has

has no Notion of any thing of this Nature: No. This, it seems, is *too low a Purpose* (in his Judgment) for this Ordinance to have been instituted; and he is pleased to *stigmatize* it with the Name of a *Stage-Play*, Page 55. Whither will not Prejudice and Self sufficiency carry some Persons, even to find Fault with the Wisdom of God, and to dictate to him, what ought, and what ought not, to have been the Ends of his sacred Institution!

But let us see what the good *old* Bishop of *Winchester* says concerning this Matter: He will teach us, that the holy Eucharist is a *Representative Sacrifice*, in which the Bread and the Cup are to be offered to God, as the *appointed Representations* of his Son's Body and Blood; and this to bring the *grand Sacrifice* of Christ's Death into Remembrance *before God*; that it is the *appointed Claim and pleading* of the Covenant of Grace; that it is *effectual* with God, by Virtue of the *grand Sacrifice* it represents, and is the *appointed Means* of applying for, and of deriving to us, the Benefits purchased and procured by that Sacrifice. For thus he speaks, Page 137.

‘ To come to Christ is one of the wisest Parts,  
 ‘ that we, or any else, can do in all our Lives.  
 ‘ But how shall we do that? I know not any  
 ‘ more proper Way left us, than to come to  
 ‘ that which *himself*, by express Order hath left  
 ‘ us, as the most special *Remembrance* of him-  
 ‘ self, to be come to. When he came into the  
 ‘ World (saith the Psalm), that is, at his Birth,  
 ‘ he said, *Ecce venio*, Lo, I come: What then?  
 ‘ *Sacrifice and burnt offerings thou wouldst not have,*  
 ‘ *but a body hast thou ordained me:* Mark (saith  
 ‘ the



' the Apostle) *he takes away the first, to establish*  
 ' *the second, that is, to establish his Body, and*  
 ' *the coming to it, Heb. x. 9, 10. By the offer-*  
 ' *ing, breaking, and partaking of which Body,*  
 ' *we are all sanctified, so many as shall come to it:*  
 ' *for given it is, for the taking away of our Sins.*—  
 Page 453, ' The Eucharist now in the Gospel,  
 ' is that the Passover was under the Law: The  
 ' Antitype answering to their Type of the Paschal  
 ' Lamb. It is plain from the immediate Passage  
 ' of it, from one to the other: That no sooner  
 ' done, but this began. Look how soon the  
 ' Paschal Lamb eaten, presently the holy Eucha-  
 ' rist instituted, to succeed in the Place of it  
 ' for ever. And yet more plain, that this very  
 ' Scripture of my Text (*viz. 1 Cor. v. 7, 8.*) was  
 ' thought so pertinent and so proper to this Ac-  
 ' tion, that it was always said, or sung at it.  
 ' And I know no Cause, but it might be so still.  
 ' Two Things Christ there gives us in Charge,  
 ' ἀνάμνησις, *remembring*, and λήψις, *receiving*.  
 ' The same two St Paul, (but in other Terms)  
 ' κατὰ γράμματα, *shewing forth*, and κοινωνία, *com-*  
 ' *municating*. The first in Remembrance of him,  
 ' Christ; what of him? *Mortem Domini*, his  
 ' Death (saith St Paul): to *shew forth the Lord's*  
 ' *Death*. Remember him; that we will, and stay  
 ' at home; think of him there: Nay, *shew him*  
 ' *forth* ye must. That we will by a Sermon of  
 ' him: Nay, it must be *Hoc facite*. It is not  
 ' *mental thinking*, or *verbal speaking*: there must  
 ' be actually somewhat *done*, to celebrate this  
 ' Memory. That done to the Holy Symbols,  
 ' that was done to him, to his Body and his Blood,  
 ' *break the one, pour out the other, to repre-*  
 ' *sent*

' sent κλώμενον, how his sacred Body was broken,  
 ' and ἐκχυρόμενον, how his precious Blood was  
 ' shed. And in *Corpus fractum*, and *Sanguis fu-*  
 ' *sus*, there is *immolatus*. This is it in the Eu-  
 ' charist, that answers to the Sacrifice in the  
 ' *Passover*: The *Memorial* to the *Figure*. To  
 ' them it was, *Hoc facite in mei Præfigurationem*,  
 ' do this in *Præfiguration* of me: To us it is, Do  
 ' this in *Commemoration* of me. To them, *præ-*  
 ' *nuntiare*, to us, *annuntiare*: there is the Diffe-  
 ' rence. By the same Rules that theirs was, by  
 ' the same may ours be termed a *Sacrifice*. In  
 ' Rigour of Speech, neither of them: For (to  
 ' speak after the exact Manner of Divinity)  
 ' there is but one only Sacrifice, *veri nominis*,  
 ' properly so called\*: that is, Christ's Death.  
 ' And that *Sacrifice* but once actually perform-  
 ' ed at his Death; but ever before represented  
 ' in *Figure* from the Beginning, and ever since  
 ' repeated in *Memory* to the World's End.  
 ' *That* only *absolute*, all else *relative* to it,  
 ' *representative* of it, and *operative* by it. The  
 ' *Lamb*, but once actually slain in the *Fullness* of  
 ' *Time*; but *virtually* was from the Beginning  
 ' is, and shall be to the *World's End*. *That*, the  
 ' *Center* in which their *Lines* and ours, their  
 ' *Types* and our *Antitypes* do meet. While yet  
 ' this *Offering* was not, the Hope of it was kept  
 ' alive by the *Præfiguration* of it in theirs: and  
 ' after it is pass'd, the *Memory* of it is still kept  
 ' fresh in mind by the *Commemoration* of it in ours.  
 ' So it was the Will of God; that so there might  
 ' be with them a continual *Foreshewing*, and with  
 ' us a continual *Shewing forth* the Lord's Death

\* He means, as appears by what follows, one only *Sacrifice*  
 in *itself*, or by *it's own Virtue propitiatory*.

' *will be come again.* Hence it is, that what  
 ' Names theirs carried, ours do the like, and  
 ' the *Fathers* make no Scruple at it; no more  
 ' need we. The Apostle, *1 Cor. x.* compares  
 ' this of ours to the *Immolata* of the *Heathen*:  
 ' And, to the *Hebrews* *xiii. 10.* *Habemus aram,*  
 ' We have an Altar, matcheth it with the Sa-  
 ' crifice of the *Jews*. And we know the Rule of  
 ' Comparisons: They must be *ejusdem generis*  
 ' (of the same Kind). — And again *Page 457,*  
 ' in the same Sermon, ' Tell me, will the Sa-  
 ' crifice *commemorative*, or the *Sacrament com-*  
 ' *municative* ever fall more fit, than when *that*  
 ' was offered, which we are to *commemorate* and  
 ' to *communicate* withal.' Thus far I have tran-  
 scribed out the good Bishop's Sermon on  
*1 Cor. v. 7, 8.* which Sermon is worth an hundred  
*Plain Accounts.* — Again, *Page 573,* ' The  
 ' *Cup of Blessing*, set first before God, as a Li-  
 ' *bamen* a (Drink-Offering), at the Sight or  
 ' Scent whereof, he smelleth a Savour of *Rest*  
 ' and is appeas'd: After reach'd to us, as a so-  
 ' vereign *Restorative* to recover us of the Devil's  
 ' *Poison.*' You see the Bread and the Cup are  
 first offered to God to move him to be gracious  
 to us in the Pardon of our Sins; and so it is a Sa-  
 crifice: And then they are returned to us full of the  
*Life and Power* of the eternal Spirit, to strengthen  
 our Souls by the *Divine Grace*; and so it is a  
*Sacrament.* — Again, to mention but one Pas-  
 sage more of the very many, that might be quo-  
 ted, *Page 95* of the second Part; ' Many among  
 ' us fancy only a *Sacrament* in this Action, and  
 ' look strange at the Mention of a *Sacrifice*:  
 ' Whereas we not only use it as a *Nourishment*  
 ' *spiritual*; (as that it is too) but a Mean also to  
 ' renew



\* renew a *Covenant* with God by Virtue of *that*  
 \* *Sacrifice*, as the Psalmist speaketh; *Psal.* 1. 5.  
 \* So our Saviour Christ in the Institution telleth  
 \* us, *Luke* xxii. 19, 20. and the Apostle,  
 \* *Heb.* xiii. 10. And the old Writers use no  
 \* less the Word *Sacrifice*, than *Sacrament*; *Altar*  
 \* than *Table*; *Offer* than *Eat*; but both indiffe-  
 \* rently, to *show* there is both. And again too,  
 \* that to a many with us, it is indeed so *fractio*  
 \* *panis*, that it is that only, and nothing beside,  
 \* Whereas the Bread which we break, is the par-  
 \* taking of Christ's true Body (and not of a Sign,  
 \* Figure, or Remembrance of it), 1 *Cor.* x. 16.  
 \* For the Church hath ever believed a true  
 \* Fruition of the true Body of Christ in that Sa-  
 \* crament.—I shall quote no more Passages  
 on this Head, but desire the Reader to observe,  
 that whereas the Author of the *Plain Account*  
 will allow no *representative Sacrifice* in the Holy  
 Eucharist, no *Oblation* of Bread and Wine to  
 God, as the *Representations* of his Son's Body  
 and Blood; the old Bishop of *Winchester* on the  
 other hand teaches, that the Holy Eucharist is  
 a *Sacrifice representative* of the grand Sacrifice of  
 Christ, a *propitiatory Sacrifice*, effectual with  
 God for Pardon; not *propitiatory* or effectual in  
*itself*, or by *it's own* Virtue, (for none but the  
 personal Sacrifice of Christ himself was so;) but  
 propitiatory or effectual with God for Pardon  
 by virtue of the grand Sacrifice, of which it is  
 an *appointed Representation*: And that whereas the  
 Author of the *Plain Account* (consistent enough  
 indeed with his own Scheme), will have it, that  
 we receive nothing in the Holy Eucharist, but  
*bare, naked, empty, Remembrances* or *Memoran-*

*dums*: The *old* Bishop on the other hand teaches us, that the holy Elements being *duly consecrated*, i. e. by *Oblation* and *Prayer* for the enlivening Energy of the Divine Spirit, do *exhibit* to us, what they *represent*, and are really in Power and Effect, what they are called, *viz.* the *Body* and *Blood* of Christ, and so the Conveyance of spiritual Strength, of the Power of the Spirit to us.

III. Whereas the Author of the *Plain Account* expressly denies, that the Holy Eucharist is the Means of *procuring pardon* for, or of *applying pardon* to, the worthy Communicant; on the other hand the *old* Bishop teaches, that it is effectual to the Pardon of the *worthy* Communicant, and applies to him the Benefits *purchased* by the one grand Sacrifice: For thus he speaks, *Page 59*, ‘ To that End he hath made  
 ‘ an Electuary of his own *Body*; (*take, eat it*)  
 ‘ and tempered a Cup with his own *Blood*;  
 ‘ (*drink ye all of it*) which by the *Operation* of his  
 ‘ *eternal Spirit* in it, is able effectually to *purge*  
 ‘ *the Conscience from dead Works* (or actual Sins),  
 ‘ and from the deadly Effects of them: No Bal-  
 ‘ sam or Medicine in the World like it.’——  
*Page 158*, ‘ Which Benefits are too many to  
 ‘ deal with: One shall serve as the Sum of all:  
 ‘ That the very End of the Sacrament is to ga-  
 ‘ ther again to God and his Favour, if it hap-  
 ‘ pen (as it oft doth) we scatter and stray from  
 ‘ him. And to gather us as close and near, as  
 ‘ *alimentum alito*, that is, as near as near may  
 ‘ be.’——*Page 516*, ‘ As they, *viz.* the Holy  
 ‘ Mysteries, are a Means for the raising of our  
 ‘ Soul out of the Soil of Sin; (for they are  
 given.

' given us, and we take them expressly for the  
 ' *Remission of Sins*): so are they no less a Means  
 ' also for the raising our Bodies out of the *Dust*  
 ' of *Death*—Our Saviour saith it *totidem verbis*,  
 ' John vi. 54. *Who so eateth my flesh and drinketh*  
 ' *my blood, I will raise him up at the last day*:  
 ' raise him up whither he hath raised himself,  
 ' not to Life only, but to *Life and Glory*, and  
 ' both without End.'—Page 576, ' Of it co-  
 ' meth very *Wine* indeed, the *Blood* of the Grapes  
 ' of the *true Vine*, which in the *blessed Sacrament*  
 ' is reached to us; and with it is given us that  
 ' for which it was given, even *Remission of Sins*:  
 ' Not only *represented* therein, but even *exhibit-*  
 ' *ed* to us. Both which when we partake, then  
 ' have we a full and perfect Union with Christ.'

— Again once more, Page 59, *Second Part*,  
 ' There is also another Power for the *Remission*  
 ' of *Sins*, in the Institution of the Holy Eucha-  
 ' rist. The Words are exceeding plain: *This*  
 ' is my blood of the new Testament for the *Remission*  
 ' of *Sins*, Math. xxvi. 28.'

IV. Furthermore the Author of the *Plain*  
*Account* denies, that this Sacrament is the *Con-*  
*veyance* of Divine Grace. ' To say, that this  
 ' Sacrament is design'd and ordained *peculiar-*  
 ' ly \* for the obtaining of God's *Holy Spirit*, is,  
 ' (he thinks) to forget and *contradict* those ex-

\* By this Word *peculiarly*, he must mean, in a more *peculiar*  
*and especial Manner*, if he means any thing; for none, as I  
 know of, say, that the *Gift of God's Holy Spirit* is so *peculiar-*  
*ly* appropriated, or *absolutely confin'd* to the Lord's Supper,  
 as to *exclude* private or publick Prayer (as distinguished from  
 the Christian Sacrifice) from being any ways conducive to-  
 wards obtaining the *Gift* i. e. the Influence and Assistance of  
 God's *Holy Spirit*.



‘ press Words of our Saviour, in which he him-  
 ‘ self has annexed that Benefit, whatever the  
 ‘ Nature (*N. B.*) of it be, to the Duty of Prayer;’  
*Page 159*, not considering that the great Chris-  
 tian Sacrifice is itself a most solemn Applica-  
 tion to God for *Pardon and Grace* by Virtue of  
 Christ’s Merits; and that *Prayer* \* (as distin-  
 guish’d from the *Matter* of Sacrifice), must  
 necessarily go with it. Nay, to call this Holy  
 Sacrament a *Means of Grace*, in the Sense of  
 Divine, *supernatural Influence and Assistance*, is  
 (according to him, *Page 156*) no good Sense of  
 that Phrase. And what is still worse, he *stigma-  
 tizes* such an Expectation of Divine Grace, or  
 supernatural Assistance, by the low Character of  
 a *fond and groundless Imagination*, *Page 157*, and  
 a *meer Dream*, *Page 181*: For (as he is pleased  
 to instruct us, *Page 154*) ‘ These Duties, how  
 ‘ well soever performed, cannot be supposed to  
 ‘ operate as Charms; nor to influence us, as if  
 ‘ we were only *Clock-work* or *Machines* †, to be  
 ‘ acted upon by the arbitrary Force of a supe-  
 ‘ rior Being.’ The Reader will readily note,  
 how very much this seems to reflect upon our  
 Saviour’s Words and Promise, *John vi. 54. Who  
 feedeth on my flesh, and maketh my blood his drink,  
 hath eternal life. i. e. he hath that within him,  
 which shall fit him and prepare him for eternal  
 Life, viz. the Power of the Divine Spirit; for  
 it is the Spirit that quickeneth, or giveth Life,  
 ver. 63.*

\* See *Sacrament of the Altar*, *Page 94*.

† Christians may be influenc’d by the Divine Spirit,  
 without supposing them to be only *Clock-work* or *Machines*.

But let us see, what the good *old* Bishop says concerning this Matter. He will teach us that this holy Sacrament is the *Conveyance* of Divine Grace, of spiritual Strength and Nourishment to our Souls: For thus he speaks, *Page 43*, 'How shall we receive *him*? Who shall give *him* us? That shall one, who will say unto us within a While, *Accipite, Take, this is my Body*, by the Offering whereof ye are sanctified. 'Take, *this is my Blood*, by the Shedding whereof ye are saved. Both, in the holy Mysteries ordained by God, as Pledges to assure us, and as Conduit-pipes to convey unto us this, and all other the Benefits that come by this our Saviour.'—*Page 92*, 'Ordaining of this last Sacrament, as a Means to re-establish our Hearts with Grace, and to repair the Decays of our spiritual Strength; even his own *Flesh*, the *Bread of Life*, and his own *Blood* the *Cup of Salvation*.'—*Page 607*. 'If these three, Prayer, the Word, and the Sacraments, be every one of them as an *Artery*, to convey the Spirit into us; well may we hope, if we use them all three, we shall be in a good Way to speed of our Desires.'—*Pages 626, 627*, 'By no more kindly Way passeth his Spirit, than by his *Flesh* and *Blood*, which are *Vehicula Spiritus*, the proper Carriages to convey it—This is sure; where his *Flesh* and *Blood* are, they are not *exanimet*, Spirit-less, without Life; his Spirit is with them.'—*Page 649*, '*Accipite Corpus, Accipite Sanguinem*, Take the holy Mysteries of his Body and Blood, and the same, the holy Arteries of his blessed Spirit.'—

Page 696, ' *Accipite Corpus* is *accipite Spiritum*; ' in as much as they two never part—Thus ' when, or to whom (being duly prepared) we ' say *accipite Corpus*, we may safely say with ' the same Breath, *accipite Spiritum*; and as ' truly every way. For that *Body* is never with- ' out this *Spirit*; he that receives the one (being ' duly prepared) receives the other; he that, ' the *Body*, together with it, the *Spirit* also.' — But to proceed,

V. The Author of the *Plain Account* (agree- ably enough to his own Scheme) asserts, that this Sacrament cannot be called the *Food of our Souls*, but by a *strong Figure of Speech*, Page 161, and that it is a Mistake to call it ' The *Renewal of the Covenant on our Part*, or the *Seal of it on God's Part.*' Page 164, And that ' to ' speak of a particular Union and Fellowship ' with God, as a *Privilege peculiarly* (*i. e.* in a ' more particular and special Manner) implied, ' or obtained in this *Rite*, is, as he fears, to ' lead the Minds of Christians still farther from ' it's *original Simplicity.*' Page 173. Tho' as to the first of these three Points, our Church plainly and expressly teaches, that in the Lord's Supper our Souls are *strengthened and re- freshed* by the Body and Blood of Christ, as our Bodies are by the Bread and Wine, and our Saviour Christ himself hath said, *John vi. 55. My flesh is meat indeed, and my blood is drink in- deed:* And as to the second Point, he as ex- pressly said of the Cup in the Eucharist, *This is my blood of the new Testament, or Covenant, Math. xxvi. 28. or, This Cup is the new Testa- ment, or Covenant, in my blood, i. e. founded on,*



on, and procured by my Blood, *Luke xxii. 20.* And with Regard to the third Point, he hath also expressly said, *John vi. 56. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him.* Surely this implies an intimate Union! And shall we not observe the Declarations of Christ himself? Yes, surely. And agreeably to these Declarations the old Bishop of *Winchester* rightly teaches, First, that this holy Sacrament is the *Food of our Souls*, by conveying to them *Divine Grace*, and *spiritual Strength*; as we have seen in the above-cited Quotations. Secondly, That it is the *Renewal* of the Covenant. Thus, *Page 421*, ‘ This Day, viz. ‘ *Easter-day*, the Church never fails, but sets ‘ forth her *Peace-offering*, that we in and by it, ‘ may renew the Covenant of our Peace.’— And *Page 626*, ‘ We know the Sacrament is the ‘ *Seal of the new Covenant.*’—Thirdly, That it is the Means of a close Union and Communion with God (see the Quotation above, from *Page 158*, and many other Places in the Bishop’s Works); and that by Means of the Spirit communicated from him to us\*.

And

\* The Author of the *Plain Account* having represented the Holy Eucharist, as a *Life-less, empty Ceremony*, attended with little or no Benefit, but what arises from *it’s own peculiar Tendency*, (which in Truth, according to the Account he has given us of this Institution, is little enough) he thinks fit, in order to guard against *Superstition*, to let us know, it may be eaten with *as little* outward Reverence and Decency: For thus he speaks, *Page 53*, ‘ I presume, no one of common Understanding will say, that in those Countries, where all are ‘ known to eat their *Meals* upon a *Floor*, or a *Carpet* spread ‘ upon it, the *Lord’s Supper* would not be as duly celebrated ‘ without

And now that the Reader may at one View see the very wide Difference between these two celebrated Writers, we will draw the Sum of what has been said, into one Total, and present him with the Doctrine, each of them in their Turns, have asserted and maintained.

As for the Author of the *Plain Account*, if we consider, that he denies any *Oblation*, of the *Bread* and the *Cup* to God in Memory of Christ, any *Representation* made to God of his Son's Death, in the appointed Memorials of his Body and Blood, to move God to be gracious and favourable to his Church and People in the Pardon of their Sins, and in the Conveyance of his Divine Grace, for the Sake of the grand Sacrifice represented to and before him, and of which he is, in the Manner Christ has appointed, put in mind; That he is so far from allowing any *Altar* or *Table*, that he will not allow any the least *Resemblance* of either of them to be necessary; That he denies any *Blessing* of the *Bread* and the *Cup*, in the Sense of Prayer for a Divine special Blessing of the Life-giving Spirit to

‘ without either *Table*, or *Altar*, or the least Resemblance of either of them.’—Tho’ by the way, I would ask him, whether in those Countries, where all are known to eat their *Meals* upon a Floor, they are also known to eat the Holy *Eucharist* upon a Floor? No! no! They have more Regard to the holy Eucharist; they have their *Altars* for the Celebration of it, and celebrate it with more Reverence than that comes to. Why then should it be insinuated, that the Christians in those Countries, are known to eat the Lord's Supper upon a Floor, in the same Manner as their common Meals? I say, why should this be insinuated, when the contrary is so well known to every one, that knows any thing of the Customs and Practices of the *Greek Church*?

rest upon them, and calls them the Body and Blood of Christ, meerly because the *one* is to be eaten and the *other* is to be drunk *with a Remembrance* of Christ; nay makes all Manner of Prayer *absolutely distinct* from the Participation of the Lord's Supper, and says, that the *Communion* would be as compleat *without* it as *with* it; That he asserts, a profess'd Christian, tho' *he be very blameable in other parts of his Life* \* *i. e.* tho' he be a willful, habitual Sinner, may yet be a worthy Communicant; that no Assurance of Pardon is to be expected at, or any Divine Grace or supernatural Assistance is to be expected from the Holy Sacrament: And withal, that since he will not allow the Prayer called, *the Prayer of Consecration*, as he expresses himself Page 116, to be peculiarly appropriated to the *Priest*, but that the *People* are to join in it, as fully as the *Priest*; that therefore according to him, there is no Necessity for a Priest to preside in this holy

\* Whereas the Author of the *Plain Account* asserts, Page 81, that a *profess'd Christian*, tho' *very blameable in some Parts of the Conduct of his past Life*, may yet be a worthy Communicant, *if he comes to the Lord's Table, with a serious Frame of Mind, and on purpose to remember Christ*: By this he must be understood to mean, a *willful, habitual Sinner, still continuing such*; for in Strictness of Speech, the *best Men* have been *blameable* in some Part or other of the Conduct of their past Life, and none among us (as I know of) ever said, that a profess'd Christian, that had been *very blameable* in his past Life, might not be a worthy Communicant, if he hath chang'd his Course, and comes with true Repentance. By his *very blameable Christian* therefore, he must mean a *willful, habitual Sinner, still continuing such*; otherwise he opposes what nobody ever asserted. But in truth, he has largely enough, and too much, explained himself in this Matter.

D

Service:



Service: I say, if all these Things be considered, we shall find his Notion of the Lord's Supper to be plainly this; *viz.* That if two, or three, or more People (no matter whether *Clergy* or *Laity*, no matter whether they be willful, habitual Sinners or not, it is all one for that; no matter for *Altar* or *Table*, or any the *least* Resemblance of either of them, it will do full as well on the *Ground*, if it be the Custom of their Country to eat their ordinary Meals on the *Ground*; no matter whether any thing be said, any sort of *Prayer* either before or after, being by no means necessary; but) meet together in a serious Manner, and eat some Bread and drink some Wine, provided they have Christ in their Minds at the very Time they are eating and drinking, they have performed the *whole* of the Duty, and that *worthily* too. As for any Benefit, there is nothing of that Nature to be expected, except the good Thoughts that may follow upon thinking of Christ, or that we have performed *one* Duty out of many incumbent upon us. *O tempora!*

On the other hand the good *old* Bishop's Doctrine, as the Reader will easily gather from the foregoing Quotations, was to this Purpose, *viz.* That *the Lord's Supper is a Feast upon a representative Sacrifice*, i. e. it is a Memorial, or Representation, made to God of his Son's Death, wherein the Bread and the Cup are offered to God (as the appointed Representations of Christ's Body and Blood, to remind of and to engage him to remember the Covenant of Grace, to move him to be propitious to us in the Pardon of our Sins, and in confirming to us  
the

the other Benefits purchased by the grand Sacrifice then represented to him;) with Prayer for a Divine special Blessing of the eternal Life-giving Spirit to rest upon and attend them, that they become verily and indeed the Body and Blood of Christ in Power and Effect: That this Sacrifice is acceptable to God, and effectual with him, by Virtue of the grand Sacrifice of which it is an appointed Representation; and that therefore the Bread and the Cup being duly consecrated, i. e. offered to God in Memory of Christ, by a Commissioned Officer, with Prayer for a special Blessing of the eternal Spirit to rest upon and attend them, do become the Body and Blood of Christ, not in natural Substance, nor yet in bare, empty Representation; but in Power and Effect, by Means of the enlivening Energy of the Life-giving Spirit; and consequently that they are to all worthy Communicants the Seal of Pardon and the Conveyance of Divine Grace: And for as much as this Holy Institution is the appointed Claim and Pleading of the Covenant of Grace, the solemn instituted Manner of pleading before God the Merits of his Son's Death, that therefore no willful habitual Sinner can be a worthy Communicant; because no willful habitual Sinner, while he continues such, is by the Covenant intitled to Pardon, and consequently can receive no Benefit from a Sacrifice offered to God, to plead that Covenant for Pardon and other Benefits purchased by Christ's Death; and therefore, such an one is so far from being a worthy Communicant, that he prophanes the holy Mysteries, and eats and drinks Damnation to himself. . . .

This the Reader will easily perceive to have been the Doctrine, which the *old Bishop of Winchester* in his Time preach'd and propagated: And that it is a right and sound Doctrine in all and every Part, I shall shew the Reader from the plain Words of Holy Scripture.

In the first Place then, whereas the *Plain Account* says, there is no *Offering* or *Oblation* of the Bread and Cup to God, in Memory of Christ; the *old Bishop* on the other hand teaches, that the Bread and the Cup in the holy Eucharist, are to be *offered* in Memory of Christ, as his Body and Blood: And that rightly. For did not our Lord say of the *Bread*, *This is my Body given* (or offered to God) *for you*? And did he not in like manner say of the *Cup*, *This is my Blood shed for you*, i. e. offered, or poured out to God for you, as a *Libamen*, or Drink Offering, as *John Calvin* himself doth confess? It is plain, therefore, that he *gave*, or *offered*, the Bread and the Cup to God *FOR* them, as his Body and Blood; since he expressly declared of the *one*, viz. the Bread, that it was his *Body given FOR them*; and of the other, viz. the *Cup*, that it was his *Blood shed FOR them*, poured out as an Offering to God for them. And did he not as plainly and as expressly *command* and *commission* his Apostles to do as he had done; *τὸτο ποιεῖτε*, *Do*, or *offer this*, as I have done.

Again, whereas the *Plain Account* will not allow any *Representation* made to God, any *reminding*, or *pleading* of the Covenant with God,



God, by this holy Institution; the *old* Bishop on the other hand teaches, that this Sacrifice is a *representing* to God what his Son did and suffered for us, a *reminding* God of his Son's Death, and a *pleading* the Merits of it thereby: And that rightly. For did not our Lord command his Apostles to do what he had done for a *Memorial of him before God*? Do, or offer *this*, *ἐκ τὴν ἐμὴν ἀνάμνησιν*, for a *Memorial of me*, i. e. to bring my Death and Passion into Remembrance before God, to remind him of it, and to represent it to him, that he may see it and behold it, and be engaged to remember the Covenant of Grace (procured thereby) for your Good.

And whereas the *Plain Account* will not allow the *Bread* and the *Cup* in the holy Eucharist, to be the *Body* and *Blood* of Christ, in any other Sense than *meerly* as the one is to be eaten, and the other to be drunk, with a Remembrance of Christ; the *old* Bishop on the other hand teaches, that the Bread and the Cup, being duly consecrated, do become verily and indeed the Body and Blood of Christ, tho' not in *Substance*, yet in *Power* and *Effect*: And that rightly. For did not our Lord expressly say of the *Bread*, which he had blessed by *Oblation* and *Prayer*, *This is my Body*? He did not say *This is the bare Sign or Figure of my Body*, but in express Terms, *This is my Body*. His *natural* Body it could not be; for that was *impossible*:

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It is plain therefore, that his Meaning was to assure them, that the *Bread* which he had *blessed*, was his *Body* in *Power* and *Effect*; and that the *Bread* in the *Eucharist* when duly *blessed*, should ever after be so too. And does not *St. Paul* say, *The Bread which we break, is it not the Communion of the Body of Christ? The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?* He calls it *Bread*; and therefore it is not the very natural *Body* of *Christ*: And so there is no *Transubstantiation*, as the *Romanists* imagine. Neither is there any *Consubstantiation*, as the *Lutherans* pretend; for it cannot be the very natural *Body* of *Christ*, and *Bread* too at the same *Time*. But what then is it? Why, the *Apostle* saith, *it is the Communion of the Body of Christ*. He doth not say, *The Bread which we break, is it not the Representation of the Body of Christ*; (tho' it is so, and more than so) but he saith, *The Bread which we break, is it not the Communion of the Body of Christ?* He plainly declares, that it is the *Bread*, which is the *Communion* of *Christ's Body*; (*the Bread which we break, is it not the Communion of the Body of Christ?*) and that it is the *Cup*, which is the *Communion* of *Christ's Blood*: (*the Cup of Blessing which we bless, is it not the Communion of the Blood of Christ?*) The *Bread* therefore in the *Eucharist*, tho' it be not the natural, substantial *Body* of *Christ*, yet it is more than a bare

bare *Representation* of it; and the *Cup* in the Eucharist, tho' it be not the *natural, substantial* Blood of Christ, yet it is more than a bare *Representation* of it. The one, *viz.* the Bread is even the *Communion* of the Body of Christ, and the other, *viz.* the Cup, is even the *Communion* of the Blood of Christ: But the Bread can be no otherwise the *Communion* of Christ's Body, and the Cup can be no otherwise the *Communion* of his Blood, but by means of the enlivening Energy of the Life-giving Spirit resting upon them and attending them, so as to make them his Body and Blood in *Power* and *Effect*, as effectual and as powerful as his *natural* Body and Blood could be, were they actually present.

And whereas the *Plain Account* will not allow *Pardon* of Sin to be had in, or by, this Ordinance, on the other hand, the *old Bishop* teaches the direct contrary: And that rightly. For does not our Lord expressly say of the *Cup*, which he had *blesed*, *This is my Blood shed for the Remission of Sins*? It is plain therefore, that Remission of Sins is in and by this propitiatory Oblation applied and sealed to the *worthy* Communicant.

And whereas the *Plain Account* tells us, we must not expect *Impressions* and *Communications* from above, by or through the holy Eucharist; the *old Bishop* on the other hand teaches us, that the *Grace*, or Assistance



Assistance of the Divine Spirit is assured and given to the *worthy* Communicant therein: And that rightly. For hath not our Lord said, *John vi. 54. Whoso eateth my flesh and drinketh my blood, hath eternal life?* But it is the Spirit that *quickneth*, or *giveth Life*, *ver. 63.* And consequently the Power of the Spirit goes with, and is convey'd by, this holy Food, which our Lord dignifies with the Name and Title of his Flesh and Blood.

Again, whereas the *Plain Account* says, that this holy Institution is neither the Renewal of the Covenant on *our* Part, nor the Seal of it on *God's* Part; the *old Bishop* on the other hand teaches us, that it is both: And that rightly. For did not our Lord appoint this Service for a *Memorial of himself*, to plead the Merits of his Death before God, and to engage him to remember the Covenant of Grace procured by it? And doth not our Lord's Appointment of this Divine Service imply a Promise, that it shall be accepted to the Purposes for which he appointed it, when it is rightly performed? Certainly it does. And consequently as the Covenant is hereby *effectually* pleaded, so it is again *confirmed*, *i. e. renewed and sealed to* and by all *worthy* Communicants. Besides, we have proved the holy Eucharist to be a *Sacrifice*: But *Sacrifice* was always, and by all, accounted and practised as a *covenanting Rite*: *Gather my Saints together unto me; those that have*

*have made a Covenant with me with Sacrifice.* Psal. I. 5.

Once more, whereas the *Plain Account* teaches, that a *willful, habitual* Sinner may nevertheless be a worthy Communicant, provided he does *seriously remember* Christ's Body and Blood, at the Time of his eating and drinking; the *old* Bishop on the other hand teaches us, that no *willful, habitual* Sinner can be a worthy Communicant: And that rightly, for this very plain Reason, *viz.* Because the main End of the Christian Sacrifice is to plead the Covenant to the Pardon of our Sins, and to the Acceptance of our Persons; but the *willful, habitual* Sinner, while he continues such, is not (according to the Tenour of the Covenant) a *qualified* Object of Pardon: And consequently he cannot be a *worthy* Communicant.

Thus, Reader, you see how widely these two, in their Times, *celebrated* Persons differ. *En Discordia Fratrum! Tell it not in Gath, publish it not in the streets of Askelon!*

There are two Things indeed, in which they are agreed. The *first* is, that it is every Christian Man's Duty to attend the holy Sacrament; our Saviour, the Institutor thereof, having design'd the Observation of it to continue in his Church unto the World's End, till he come again. The *other* Thing, in which they agree is, that the *Lord's Supper* answers to the *Passover*: This the Author of the *Plain Account* allows; tho', as he has managed the Matter (*Pages 49, 50*), he has made so very little, or no Agreement be-

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tween

tween them, that he has not left any sufficient Foundation to say, the one *answers* to the other; as has, I trust, been fully made appear in the *Sacrament of the Altar*, where the Reader, if he pleases, may see the *true Doctrine* of the Eucharist more largely illustrated and confirmed, both from *Scripture* and *Antiquity*.

I am aware, that some, who appear in Defence of the *Plain Account*, (not from any real Value they have for the Holy Sacrament, as an Ordinance of Jesus Christ, I am fully perswaded, but because they like the *Temper* and *Spirit* of the Book) will dislike the Comparison I have made. One \* perhaps will accuse the good old Bishop of *Winchester*, (whom I have oppos'd to the *Plain Account*,) as guilty of inculcating many absurd, abominable, and superstitious Notions, and Errors of most pernicious Consequence; another † perhaps will accuse him of setting forth unintelligible Jargon; as they have already charged a worthy Prelate, whom God long preserve a Blessing to the Church!

But to such Men as these, who seek Occasion of Offence, I will take upon me to give a Word of Advice, viz. That it becomes every one, that would preserve the Character of a *Man of Reason and Understanding*, (especially such as cry up Reason, and value themselves as Men of Reason,

\* *Apologetical Vindication*, Pages 28, 38.

† *The Sacrament considered: Or, The Bishops of, &c.* Page 21.



son:) it becomes such, I say, never to charge any Notions, as *absurd*, *abominable*, and *superstitious*, which they have not first prov'd to be so; otherwise they notoriously contradict themselves, and act in direct Opposition to their favourite Doctrine of *Reason*. Let them therefore either take *Shame* to themselves (instead of glorying in it), for *ridiculing* the *true* Scriptural Doctrine of the Eucharist, or let them *prove* that the Doctrine which has been laid down, as the *true* Scriptural Doctrine thereof, is not so. But this they have not yet done, and I am persuaded, never will be able to do.

Wherefore wishing all *Ridiculers* of the Christian *Sacrifice*, and all *Degraders* of the Holy Sacrament of Christ's Body and Blood, a better Understanding in Divine Things; I shall conclude in the Words (highly deserving their best Attention) of a very learned and worthy Prelate (of late much abused for those very Things, that challenge, and have, I believe, actually procur'd him, the utmost Esteem of every good Man);

“ That the Holy Eucharist, on *our* Part, is  
 “ a *pleading* before God the Merits and Effi-  
 “ cacy of Christ's Death for the *Pardon* of  
 “ our past Sins, and for *Grace* to avoid them  
 “ for the Time to come; and on *God's* Part  
 “ it is a *conveying* and *sealing* those Benefits  
 “ to every *penitent* and *faithful* Receiver\*.”

\* Bishop of *London* on the Sacrament, *Page* 30.

*Deo tri-uni Gloria. Amen.*

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